

voke the mighty and unprecedented
 (troop) of these
 exalted (MARUTS) like a heap of waters.¹
 • 6. Yoke the bright steeds to the car;
 yoke the red
 steeds to the cars; yoke the swift pair of
 horses to bear
 the burthen ; the strong bearing to bear
 the burthen.
 7. And let not that horse, bright-
 shining, loud-
 neighing, of graceful form, who has been
 placed (in
 harness), delay you, MARUTS, on your
 journey: urge
 him on in the car.
 8. We invoke the food-laden chariot of the
 MARUTS,
 in which PtODASf * stood with the MARUTS,
 bearing the
 delicious (waters).
 9. I invoke that,, your cohort, gracing
 the chariot,
 brilliant and adorable, amidst which the
 rain-bestow-
 ing (goddess),³ of goodly origin, and
 auspicious, is
 worshipped together with the MARUTS.

ANU VAKA V.

I. (LVIT.)

The deities and *Riichi* as before; the metre of
 the first six
 verses is *Jagati*, of the two last *Trishtubh*.

1. RUDRAS, servants of INDRA, mutually
 kind,
 riding in golden cars, come to the
 accessible (sacrifice):
 this our praise is addressed to you:
 (come to us as
 you came) from heaven, (bringing)
 oozing water to
 the thirsty (G-OTAMA), longing for
 moisture.⁴

¹ *Oavdm sargam iva* may be also rendered, like a
 herd of cattle.

² The wife of *Rudra*, and mother of the *Mar at**.

³ *Milhushi* is considered to be another name of
Roda\$ī, the
 wife of *Midhvat*, an appellation of *Eudra*.

⁴ The comparison is very elliptically intimated,
 and requires
 to be largely assisted by the comment: it is,
 literally, this our